Polish Genealogical Society
of Minnesota
NEWSLETTER

ORGANIZING
GENEALOGY RESEARCH
by Jay Biedny

Congratulations, you've begun researching your family tree. You're excited about all the things you're learning about your family and can't wait to share with other family members. Wow, look at all the information and records you have sitting on tables and chairs, stashed in notebooks and folders, written on napkins and note cards…..and you've only just begun!

You think you have a large amount of information now? Just wait! In a few years you could have literally BOXES of information. My family research collection could easily fill two tall filing cabinets. That is not counting the books and supporting information I keep on shelves. So, now is THE time to pick a system, feed it, and watch it grow. Warning: piles on your desk (or the dining room table) are NOT a valid, expandable organization system!

There are several great ways to collect information. Young researchers may be comfortable with an all-electronic format in which everything can be filed into a computer, while older researchers may prefer a paper-based organization system.

An electronic or computer-based organization system has all sorts of advantages. Especially if based in the cloud, the system can be remotely accessed from anywhere and regularly backed up. Users can define their own file structures and easily expand them as their research grows. Re-filing things is as easy as dragging and dropping them

However, older researchers, such as me, may be more comfortable with a paper-based system. I am going to explore two different ways to organize your paper collection: 3-ring Binders and File Folders.

You can find the supplies for both computer-based and paper-based systems at most office supply places. And now that we are in the fall season, "Back to School" sales are a great time to buy organizational tools and supplies.

President's Letter

I traveled back East for a wedding recently and extended my trip to include two days at the local central library. Before I even left Minnesota, I visited the library virtually on-line. I reviewed the helpful guides they had for genealogical records and even printed off a few to read on the plane. I made a plan of the record types I wanted to review and the priority order so that, if time ran short, I would get the most 'bang' for my time spent.

The special collections department was a great place to start. I had been working with certain churches to get individual copies of records for years. However, they had never let me actually page through the nineteenth century books by myself. With the microfilms in the library, I could review years of sacramental records looking for associated family connections. In so doing, I figured out why my great grandfather went to a parish in an odd corner of the city, away from most other Polish parishes. It turned out his COUSINS had come to that parish a decade earlier before there were any really "Polish" parishes. Many of those families had quickly died out or moved away and no family lore recorded this settlement.

I also had great luck with paper copies of the City Directories going back into the 1880s. I used those to map out the earliest occurrence of my family names and tie those back to cousins, etc. When you visit a library remember to bring your own memory stick/thumb drive. Most systems are now set up to capture and store directly and digitally: no need to spend 20 cents printing off paper you need to scan later. I captured hundreds of images on a $3 stick.

Finally, I had dinner with my remaining aunts and uncles. Now in their 70s, they are the last link I have with my grandparents, now that my own parents have died. We told stories and I got to asked questions I had never thought of for years. Among the laughs and good food, information was shared that I could never have found if I camped in the library for months!

So, what I want to leave you with is a sense that, if you get an opportunity to visit the actual place of the records that you should not overlook the local library. Also, use your oldest living relatives while you can, their collective wisdom is incalculable. Use the upcoming Holidays to collect stories as well as death certificates!

Best wishes,
Jay Biedny

The Bulletin Board

Extra Contributions

Below is the list of members and others who have made a contribution to PGS MN during 2015.

Colleen Conrad
Joan Davy
Michael Eckman
James Franczyk
Adam Geron
Barbara Herrly
Mary Jerde
Terry Kita
Robert Kraska
Dori Marszalek
Jennifer Ninneman in memory of Mary J Emmert
Sandra Nuss
Raymond & Helen Stawarz
Richard Theissen
Charles Wysocki

Dziękuję

[Thank you!]

Jennifer Ninneman (not a member) gave in memory of a relative (who was a member) and perhaps others could be encouraged to do the same. Herrly and Nuss gave money for Family Ties information that John Rys provided and Geron gave money for some work that Jay did.

Recently at PGS-MN Meetings

(August 22 - A full house!)

The 4th floor conference room was a packed house for William Graczyk's presentation on **Saturday, August 22, 2015**. William did a slide presentation of his Polish ancestry search and the resources he used in his research.

(September 22 – Dora Zaidenweber & Susan Weinberg)

On **Saturday, September 19, 2015**, we were treated to a special presentation by two guest speakers, artist / genealogist Susan Weinberg, and writer / Auschwitz survivor, Dora Zaidenweber.

Susan shared the story of her work entitled "Jewish Identity and Legacy Project" and the stories within it through both video and artwork.

This project spanned several years and by its conclusion, Susan had completed a series of 17 interviews of elders and their families. Susan shared clips of the video-taped interviews with us and explained how she took what she learned in the interviews and incorporated it into her works of art.

For Susan's artwork, visit *www.studio409art.com* to see her paintings and read the stories that inspired them. To purchase prints, go to *www.imagekind.com.*

Through an interview format with Susan, 91-year-old Dora shared with us her life history and some of her experiences as a prisoner in the Auschwitz concentration camp. Dora says she, and others like her, are often called "Auschwitz survivors." But Dora says she prefers the term "witness" and believes she and others have a responsibility to tell their story because the world has a need to know.

Dora told the fascinating story of how her father's chronicle or account of his life in Auschwitz came to be published. The book is entitled, "Sky Tinged Red: A Chronicle of Two and a Half Years in Auschwitz." Books were available for sale and Dora signed many copies for members. The book is also available in bookstores and online at amazon.com, (without the author's personalized signature however.)

Editor's note: I found Susan and Dora's presentations fascinating. I could have listened to Dora tell stories all day. She is 91, blind, and nearly deaf and yet she energetically answered questions both at and after the meeting, including while signing books for members. She didn't make it a major part of her story but afterwards she was willing to show us her "prisoner number" tattooed in her forearm we've all read and heard about in history class. If ever you have the opportunity to attend an event where Dora is speaking, I encourage you to go see her.

PGS-MN Member Meetings

PGS-MN Meetings Calendar

October 10, 2015 – Cultural Roots of Your Polish Ancestors

November 7, 2015 – The Battle of St. Stanislaus: Winona's Polish Catholics in the 1890s.

             See details below…..

Cultural Roots of Your Polish Ancestors

Guest Speaker: Edziu Rajtar

Saturday, October 10
10 a.m. – 12 noon
MGS Library, 4th floor boardroom

The fascinating presentation and the wonderful audience questions and discussion during the March presentation on the subject of Polish folk dances and the regional costumes of Poland, resulted in insufficient time to cover large areas of Poland. Edziu Rajtar, as promised, will return to complete his presentation.

Edziu is an expert and beloved leading figure in the Twin Cities community for several decades in preserving and promoting our Polish culture. He has been the Artistic Director and choreographer for the Dolina Polish Folk Dancers and other groups since he danced with the University of Minnesota International Folk Dancers. He joined Dolina, first as a dancer, in 1976. Besides leading Dolina, he has been a guest instructor for many international and ethnic dance troupes.

Edziu has led other Polish cultural groups as well, and currently serves as co-chair of the Twin Cities Polish Festival, of which he is a founding member. The Twin Cities Polish Festival has grown to become one of the largest and most successful cultural festivals in the Midwest.

In 2012, the Poland government awarded Edziu the "Silver Cross of Merit" for exemplary public service and humanitarian work that goes above and beyond in promoting Poland. We are very fortunate to have Edziu back.

The Battle of Saint Stanislaus: Winona's Polish Catholics in the 1890s

Guest Speaker: Dr. Joseph J. Hughes

Saturday, November 7
10 a.m. – 12 noon
MGS Library, 4th floor boardroom

Dr. Joseph J. Hughes will present an informative, entertaining presentation, and lead a discussion on "The Battle of Saint Stanislaus: Winona's Polish Catholics in the 1890s." There were fistfights in the streets, besieged Notre Dame Sisters and a priest dragged down from the pulpit. The hero, Rev. James Pacholski, a Holy Cross Parish priest, came down from Northeast Minneapolis to save the day.

Dr. Hughes is a professor at Missouri State University in Springfield, Missouri. He is closely associated with the Polish Cultural Institute & Museum of Winona and frequently travels to Poland, especially the Kaszubian Polish center of Bytow where he has often presented. Joe is enthusiastic about his Kaszubian roots, and the history and culture of Kaszubians in both Poland and the Minnesota/Wisconsin areas.

With both Silesian and Kaszubian major population centers in Minnesota, and yet our ancestors difficulty understanding the languages used between them, there were both sad and hilarious consequences. Enjoy hearing about how a Silesian priest from Northeast Minneapolis came to the aid of a Kaszubian parish in Winona.

MN Genealogical Society Classes

Scanning for Genealogists

Saturday, October 17
10:30 am to 12:30 pm
Classroom at MGS library, 1185 Concord Street N., Suite 218, South St. Paul, MN 55075

Description: Learn the right way to create digital images of records, photographs, negatives, newspaper articles and even artifacts using your scanner. Learn what file type, resolution setting, and color adjustments to use. See demo of different scanning software and learn about books and websites that offer good scanning information. The principles of good scanning are the same for all computer operating systems. Class delivered via lecture, demonstrations and help with your own scanning if you bring a laptop, scanner and extension cords.

Instructor: Tom Rice, CG^{SM,} is a professional genealogical researcher, lecturer and writer. Past director of MGS, past officer and current director of IGSI, managing editor of *The Septs,* Minnesota Historical Society genealogy help desk volunteer. He has attended 11 week long genealogy institutes.

Cost: $30 MGS members, $35 non MGS members Register online at ***http://www.mngs.org***.

Family History: Online Databases

Saturday, November 14
10:00 am to 12:30 pm
Gale Family Library, Minnesota History Center, 345 W. Kellogg Blvd., St. Paul, MN

The availability of family history information on the internet continues to grow quickly. Learn techniques for finding online databases, and creative ways to use the search tools to find results.

The class is taught by Mary Wickersham, a long-time member of MGS, MNHS and IGSI. Mary is a past director of MGS, past President of IGS and a member

of the Association of Professional Genealogists. She has over 10 years' experience as a professional genealogist and lecturer and has her own research business -- Midwest Ancestor Research. Her background is in software and websites.

Cost: $32 ($28 MGS and MHS members). Register online at *http://tickets.mnhs.org*

Family History Fair 2015

Saturday, October 31
9 a.m. – 3 p.m.
Minneapolis Central Library, Pohlad Hall

Connect with expert genealogists and learn about state, local and library resources; learn to identify clues to your family history; find out how to use and evaluate DNA for family connections and more. Visit resource tables, attend presentations and learn how to start your family genealogy.
Sponsored by Friends of the Minneapolis Central Library; Presented in collaboration with Minnesota Genealogical Society.

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Smaczne Jablka (Apple Day) Festival

*Editor's note: The Winona Polish Museum hosts its annual Smaczne Jablka, or "Apple Day" festival in October. Activities include pumpkin decorating, sidewalk art, apple squeezing, farmers market, Polish music, food and a silent auction. The following article was written by PGS-MN vice president **Dan Schyma** and previously published in the Polish Museum's publication, "Nowy Wiarus."*

AS WE CELEBRATE SMACZNE JABLKA

As we celebrate the gathering of apples for our apple festival, it is fun to recall the customs and traditions of the broader "Harvest Festival" or "Dozynki" in Poland. This tradition dates back to the 1500s or even earlier and also has other names like the "Wreath Holiday." Poland, with its

agrarian roots, still celebrates the end of harvest with great food, music and dancing, and especially bread from the first harvests of corn, wheat and rye. The "Wieniec" or "harvest wreath" and huge decorated bread loafs are still the center of the celebrations.

A few days before the harvesting began, the women started by baking abundant bread so their husbands and children could be well fed during the weeks of hard work. Different regional rituals had to be performed to insure a good harvest. Some days were considered lucky, others unlucky. Typically, a first cut was always done on a Saturday, a special day of the Holy Mother. Before beginning the first work day an early mass, around 4:00 AM, was said. In some areas the scythes were left outside the church and in other areas the scythes were also blessed. On the first day the workers wore special holiday dress clothes as they went out to the fields. In Galicia, it looked like they were going to a wedding.

It was customary for the first stalks to be cut by the landowner or a family member, especially a daughter. The first stalks were then placed in the shape of a cross. These first stalks were very important. In the Slask area, three of these stalks were placed, in the name of God, behind a mirror in the home for good luck in harvesting all through the season. In other areas, the first sheaf was taken into the home and placed under a crucifix. It was later ground and mixed with the next year's seed for the first sowing.

The last cut stalks were also important. Usually a spot was selected near a road where there was visibility and in that area the stalks were left standing. At the end of the cutting the remaining stalks were separated into three parts and tied together at the top. Under this dome was placed a smooth rock covered by a white cloth on which were placed some bread, salt and money. The marker was left in the field. In Western Poland flowers were added and tied together with a band of

straw and attached to a scythe and then taken to the home of the landowner. In various regions the last sheaves were made into different shapes usually very large or heavy to ensure an abundant crop the following year.
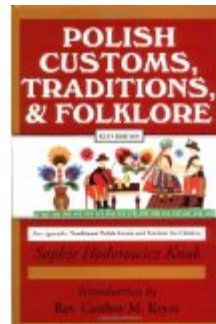
The absolute peak of the Dozynki was the presentation of the all-important wreath, the Wieniec, to the landowner. The conclusion of the harvest usually fell around the Feast of the Assumption of the Blessed Virgin on August 15th when the Wieniec could be taken to the church and blessed. The Wieniec was usually made of wheat or rye, since those grains were considered the most important.

Wearing the wreath was a great honor. Near the Krakow area, the girl chosen to wear the wreath would be seated in a horse pulled-wagon decorated and surrounded by other young girls wearing flowers in their hair as they made their way to church. After the blessing, the entire procession moved to the manor house where, with much singing, the wreath was presented to the owner.

In the Poznan region, where many Poles in Minnesota came from, the wreath ceremony was a little different. A couple of young girls remained at the barn making small wreaths for all the workers. A couple of other girls were tasked with making two other wreaths. One was very large with all the different types of grain harvested. The other of nuts harvested from the forest. The wreath of nuts was placed on a plate and the large wreath placed on the head of the harvest foreman. There was then a procession with fiddlers and when possible clarinet music as the wreaths were paraded to the manor to be presented to the owner.

In the Kaszuby region even the small landowner would celebrate by placing a small wreath on his scythe and presenting it to his wife when he returned home for a special supper.

In Poland today participants still dress in traditional customs and make beautiful wreaths in contests to surpass each other. The wreaths now include various shapes, like hearts, in addition to crown shaped-wreaths. Sophie Hodorowicz Knab has done an extensive study and written about these Polish customs and traditions.

Another harvesting tradition includes the gathering and blessing of all kinds of herbs. These gatherings usually took place around the Feast of the Assumption, Corpus Christi, the Eve of St. John the Baptist and Palm Sunday. The herbs were gathered and blessed for use in endless ways, many medicinal.

Besides carrying of the wreath, another most significant custom for the Dozynki celebration was carrying of a loaf of bread baked from the current year's crops. The bread was presented to the landlord and then handed out to the guests who had worked hard to make the festival possible. Huge loafs decorated with symbols were prepared from the current years' crops. Like the wreaths, the bread loafs were carried in colorful processions to the church to be blessed.

An ancient custom was to never cut a slice of the first bread made from the new harvest, but to instead tear off a piece by hand, as cutting would also cut off the good luck and might bring the family seven years of mad luck. Since pre-Christian times bread has been not only part of our daily cuisine, but also significant in our religious life.

As we again gather for this years' Smaczne Jablka, let's remember the special place the harvest wreaths and newly baked bread holds in our heritage. **PGS-MN**

FIRST NAMES GIVEN TO POLISH CHILDREN
AT THE TURN OF THE 20TH CENTURY

By John L. Rys, (john@john.rys.name)

Introduction

This article explores various aspects of "first names" given to American children born to parents of Polish descent, during the fifteen year period 1895 thru 1909. This article looks at the distribution or popularity of individual first names "given" to Polish children baptized at Holy Cross Church in Minneapolis. It also analyzes the data as to practices used to select "given" names.

First names may be known as given names, forenames or Christian names. "Given name" comes from the fact that parents can voluntarily give a name of their own selection. "Forename" in that it is sequentially first or in front. "Christian name" follows a custom in some groups to only give a first name which is associated with important figures in the Christian faith.

Reference Book on Polish First Names

The cornerstone for this article on Polish first names is the book, _First Names of the Polish Commonwealth: Origins and Meanings_ by William F. (Fred) Hoffman and George W. Helon, published in 1998 by the Polish Genealogical Society of America. This reference volume was used extensively to assist the author in entering the initial computer data and later in analyzing and sorting through first name data for this article.

History of First Names as Applied to Poland

Quotes from the introduction of the above cited book provide some history on the development of Polish first names. _"The history of Polish (first)_

names follows much the same pattern as that of other Slavic names. In their pagan days Poles used names from Slavic roots, intended to evoke favorable or auspicious omens or characteristics." A good example is the Slavic name root "woj" (warrior) combined with another root "ciech" (joy) to come up with Wojciech "joyful warrior." This is a characteristic you would want your child to achieve, if you lived at that time.

Quoting further, _"After the Poles converted to Christianity, beginning with King Mieszko I's baptism in 966, the ancient pagan compound names gave way to names with powerful associations in the context of the new religion. These names typically recalled people or events from the Bible or saints; at first saints' names were mostly Latin or Greek, but as Christianity spread and gained in prominence, men and women were canonized who bore Germanic and Slavic names."_ Using the Wojciech example, in 996 a Slavic missionary named Wojciech was sent to Christianize the original pagan Prussians. He was martyred and in 999 was canonized as a saint, making Wojciech a suitable first name to the Catholic Church.

Finally, quoting the Hoffman entry for Albert where he explains the confusion connected to Wojciech, Albert and Adalbert: _"Since the 10th century, the name Wojciech has been considered the native Slavic equivalent of Adlabert/Albert, supposedly because at confirmation, St. Wojciech honored the Magdeburg bishop (named Adalbert) who confirmed him, by taking his name (Adalbert)."_

Background Information on First Name Data

The first name data used for this article is from a baptismal database I am working with. This set of data is from Holy Cross Church, the largest and oldest ethnically Polish church in northeast Minneapolis. It was founded in 1886. Many of the early residents of this church were from the Beskid

and Tatra mountain area in southern Poland (at that time geographically in the western most part of the Austrian partition called Galicia). The Beskids are the lower Carpathian Mountains as distinct from the Tatra Mountains which are the higher Carpathians in Poland.

As one enters data into a computer system, the mind tends to wander. My mind would focus on first names which seem to repeat. One finds oneself saying, "Wow, that was a very popular name in those days." Maryanne and Francis kept re-appearing.

In designing this database, the first name of the baptized child is entered into a separate data field. So, the next step was to ask: Since the data is now electronic, why not statistically look at the first name data field and do some sorting and counting?

The overall summary of the data being analyzed in this article is as follows. There were 2,274 baptismal records entered for the fifteen (15) year period from January 1, 1895 through December 31, 1909. Of those 2,274 births, 1,189 (52.3%) were boys and 1,085 (47.7%) were girls. The data was sorted by first name and name distribution tables were prepared separately for boys and girls.

First Names Distribution Tables

The tables on pages 16-17, arranged by frequency of occurrence, use the English version of the name or the most common way we see the name today. For example, entries in the table are under the name Albert instead of the Latin equivalent Adlabert, or the Polish Wojciech. The total number of database entries for Albert is thirty-three (33) including ten (10) entries under the name Albert, twenty-one entries under Adlabert, and two (2) entries under the name Wojciech.

Missing Branches   *(cont'd from page 24)*

Masyga, Jon, 2516 Superior LN NW, Rochester, MN 55901-1991, *jmasyga@charter.net*, Researching **MASYGA, BAMBENEK** of Kashubia and Pomerania, Settling in Winona, MN

Mudek, John, 2916 Townview Ave. NE, St. Anthony, MN 55418-2477, *johnmudek@gmail.com*, Researching: **MUDEK** of Poland, Settling in Minnesota

Pedersen, Heather, 2035 Southcross Dr. W, Apt. 503, Burnsville, MN 55306-7933, Researching: **WASIK, KOPEC** Settling in Minneapolis, MN; **PIWINSKA** of Huta Jozefow, Settling in Minneapolis, MN

Pietrzak, Joleen, 432 Lewis and Clark Trail, Yankton, SD 57078-6739, *jpietrza@gmail.com*, Researching: **FRANK PIETRZAK,** Settling in Minnesota

Wilk, Thomas, 301 W. Redwing St., Duluth, MN 55803-1711, *TAWILK636@LIVE.COM*, Researching: **WILK**

Wrzos, Andrew, 635 Buchanan St NE, Minneapolis, MN 55413-2519, *wrzos.andrew@gmail.com*, Researching: **WRZOS** of Poland, Settling in Minneapolis, MN

RENEWING MEMBERS:

Jowers, Amy, 312 Spring St., Apt. 301, Saint Paul, MN 55102-4434*, jowersa24@yahoo.com*, Researching: **WOLEK, KMIOTEK** of Galicia, Settling in Pennsylvania, Illinois, & Minnesota

Smieja, Laurentia, 1639 Woodbridge St, St. Paul, MN 55117-3668*, Ladybugmn@yahoo.com* , Researching: **CZECH, SMIEJA, WARZECHA** of Opolain and Falkowize, Poland; Settling in Minnesota **PGS-MN**

A Polish Gem near Delano

Minneapolis is not the only Polish Festival around!

The parish of St. Mary of Częstochowa lies just southwest of the town of Delano, MN. It was founded by Polish immigrants in 1884 to differentiate itself from the existing St Peter's Catholic Church in town. St. Peter's was started by German immigrants in 1865. St. Mary's is now combined with the Church of St. Boniface in St. Boniface, MN some 10 miles to the south. They now share a pastor and co-ordinate events. This is a bit confusing since the other two churches in town are physically closer, but have no ties to St. Mary's except for their Delano zip code. The parish community has changed over the last hundred years to include many different ethnici-ties. But the core of the 100+ families that call St. Mary's home is still mostly farm families. And…Boy do they know how to put on a party!

Every summer for 40 years, the church has put on a parish festival that fills one July Sunday with food, fun and fellowship. Anna and Jason Franzen, long time parishioners and the force behind the local Pol-ish newspaper *Kurier* asked the Polish Genealogical Society of MN to come to this great event. Dori Mar-szalek, Mike Eckman, and Jay & Jeremy Biedny setup a booth at the gala to sell books and answer questions about searching for your Polish roots. We had a great time talking to dozens of budding re-searchers. Anna was sampling and selling that very Polish bread spread made of lard with bacon bits *(smalec)*. She was also making Polish potato pan-cakes *(placki ziemniaczane)* hot off the griddle. Jason had a display of books and maps from the Silesian part of Poland as many of the local people's roots are from the Opole area. He knew much of this informa-tion down to the towns that they most often emigrated from.

While Anna enticed the curious with the smells of Pol-ish cooking, our tables were nearby. We fielded ques-tions from current parishioners and those returning just

for the festival. It is always rewarding to help people kick start, or continue their family search. I met very many people in that grandmother/ grandfather stage in their lives. They were full of stories about their par-ents and grandparents. I cautioned them, as I do here to everyone reading this, that they should write some of these stories down for their grandchildren. Telling them to a stranger is interesting; writing them down is a legacy! Please take the time to write down your sto-ries. An hour of you typing is worth hundreds of hours spent by people years from now researching once you are gone.

Of particular interest to our visit was the church itself. A beautiful red brick building on a local stone base,

the structure was built in less than one year when the original wooden building was struck by lightning and destroyed in 1914. We were told two carts left at 4am and traveled round trip twice daily from the local brickworks to make this aggressive deadline. The detail in the brickworks speaks to the mastery of the masons. Elegant arches, banding and stepping of the face add interest and support a simple roof capped by a bell tower with a stylized onion dome. The bells' ropes still descend down through the tower to the ves-tibule for manual ringing. An addition to the front of the church was added in the past five years to help

with handicapped accessibility, but the building retains its original charm including statuary and stained glass - complete with Polish inscriptions. Rich Catholic symbolism abounds. There is even a brochure for a self-guided tour.

The most noticeable element is the reproduction of the Black Madonna herself front and center on the main altar. The church is worth a trip even on a non-festival Sunday. You will feel like you could be anywhere in rural Poland anytime in the past 200 years.

Plan to attend this festival next year. The event starts with Mass followed by a huge and delicious dinner, reasonably priced. There is a beer garden and live music. There is bingo, other games of chance, and games for the kids. There is also a cakewalk and market tent. The event wraps up by 3pm, so come early for maximum fun. Check the parish website by googling "St. Mary's, Delano, MN" for the July date next year. See you at the festival.

Jay Biedny

Editor's Note

Dear PGS-MN members,

I was asked a while ago to give upcoming newsletters a theme which would then be posted online at the Polish Genealogical Society of Minnesota's website, *pgsmn.org*. The thought behind this idea or suggestion was that when members visited *pgsmn.org* they would see the list of newsletter themes. If they were interested in the theme or knew something about the theme, the member might be inclined to write an article or column for the newsletter.

Unfortunately, writers haven't come forward as much as I hoped (or as much as the person who made the initial suggestion hoped). In contemplating why members aren't submitting their articles or writings about a subject or their family trees etc., I thought maybe one of the reasons might be members don't visit *pgsmn.org* as often as I think they do so they aren't seeing the newsletter themes. So, in an effort to improve communication, I am announcing the theme for the PGS-MN Winter Newsletter in this newsletter.

The theme for the PGS-MN Winter New is:

Genealogy Databases

If there is a particular database you like, love, use a lot, or even the opposite…one you don't like, please consider writing an article about that database. You could write about a particular database explaining what records the database holds, or describe how to use it, or explain what you like and/or don't like about it, and/or whether you'd recommend to members. Or, maybe if you're a prolific computer database user, make a list of all the databases you've used and rate them on characteristics like "user-friendliness" "navigation" or "database content" etc. I'm sure there are hundreds of ideas you could write about on databases!

To help with ideas, below is a list of Polish Websites you may want to consider exploring, and hopefully you'll write in and report to your fellow PGS-MN members on what you discover! Please send articles by December 15, 2015.

And don't worry about writing skills – editing is my job! Thank you!

Sincerely,

Peggy Larson
editorpgsmn@gmail.com

http://www.archiwa.gov.pl/ ....Polish State Archives in Warsaw

http://www.katowice.ap.gov.pl/ ....State Archives of Katowice

http://www.ap.wroc.pl/index_de.html ....State Archives of Wrocław

http://www.gca.ch/Genealogie/Oels/staatsarchiv_breslau.htm State Archives of Breslau

http://www.usc.pl/zasieg ....Polish civil registration office addresses, phone #s, URLs, and email addresses.

https://familysearch.org/learn/wiki/en/Poland...........................Family Search wiki for Poland

http://basia.family.pl/..Indexes online vital records

http://www.genealogiapolska.pl/...Birth, marriage, death record indexes of various parishes

http://www.szlachta.org/heraldry.html ....Polish heraldry

http://www.archidiecezja.lodz.pl/dekanaty.html ....Catholic parishes in Łodz Archdiocese

http://www.schlawe.de/ ....Research group for the Schlawe district includes reconstruction of some lost parish records

http://www.rummelsburg.de/..Rummelsburg county (Miastko, Poland), genealogy and history

http://www.toszek.pl/8/strona_glowna.html ....Polish town website provides historical and contact information

http://en.pommernkontakte.de/index.html?sessid=7236 87314c5ccbebb1102927829efaf..Pommern, largest and most up-to-date researcher database for family researchers

http://www.christoph-www.de/kbsilesia2.html   For Schlesien/Silesia, information and locations of records

http://www.agad.archiwa.gov.pl/pomoce/gr298.xml   Lists of parishes now online for Galicia

PGS-MN ANNUAL MEETING

Saturday, January 16, 2016

Gasthof Zur Germulichkeit
2300 University Ave NE
Minneapolis, MN 55418
(612) 781-3860

Annual elections!

President (special election)
Secretary
Treasurer
Director II
Director IV

If interested in running for one of these Board of Directors positions, please contact Terry Kita
terrykita@earthlink.net

Another wonderful year at the Twin Cities Polish Festival!

Saturday's weather was beautiful and the tent was full of inquisitive people all day.

Once again we had a time slot on the Cultural stage and Jay Biedny spoke a little about what PGS-MN is all about and that drew more people into the tent.

We signed up five new members and sold six books that day!

We also passed out flyers for the August 22 meeting and we actually had people at the meeting as a result of that. We closed up about 7pm on Saturday.

Sunday we had a very busy morning. People starting coming into the tent about 9:00am but unfortunately it started to rain about 1:00pm, or so and we had to shut down around 2:00 pm. The middle of the tent was leaking and I was very fearful of the books getting wet. The rain continued until after 4:00 pm. The festival closed at 5pm so we lost 3 hours. I'm thinking next year we will put a tarp on top of the tents to avoid that middle tent leakage.
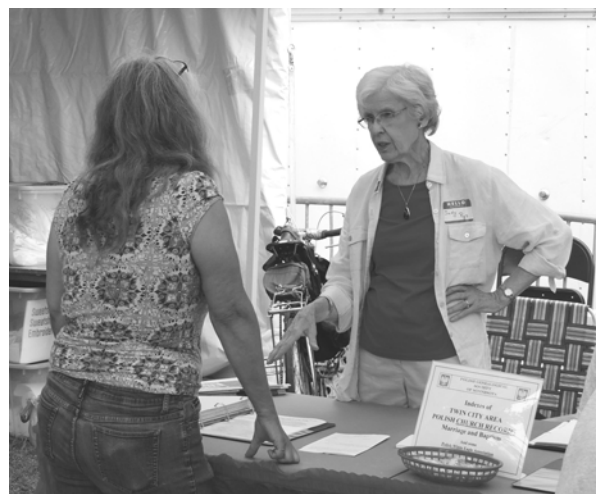
Once again this all wouldn't be possible without all the volunteers.

Thank you, Jay Biedny, John and Judy Rys, Bob Kraska, Terri Kita, Rick Smith, Terri DiCarlo, Connie Waldherr, Don Jurik, Mary Johnson, Amy Jowers, Ray Tandeski, Janet Magnuson. You all were amazing!!

Please contact me if you have suggestions for next year.

Dori

doripgs@comcast.net

2015 Membership Renewal Reminder!!!!

You are a valued member of the Polish Genealogical Society of Minnesota!!

Please renew your membership before December 31, 2015

Your $20 Membership includes:

- PGS-MN Newsletter mailed directly to your home in Spring, Summer, Autumn and Winter!
- **FREE** use of the MN Genealogical Society Library collection, maps and databases including Ancestry.com!!
- Excellent speaker programs six times a year!
- Available research specialists to help with your research!
- PGS-MN Website at *pgsmn.org* for up-to-date events, newsletter archives, and more!
- Publication of your genealogy journey! Get your stories and articles printed in this newsletter!
- Meeting people who love genealogy as much as you do!
- Pride in knowing you are helping keep PGS-MN and Polish Heritage alive and growing!

To join or renew membership….

Fill out membership application on the enclosed insert. (Please print clearly.)
Send completed membership form and a check made payable to PGS-MN to:

Mike Eckman, Treasurer
7222 Oak Pointe Curve
Bloomington, MN 55438

Membership Questions? Contact Dori Marszalek at doripgs@comcast.net

Christmas is right around the corner

PGS-MN Membership for Christmas???!!

First Names…   *(cont'd from page 9)*

Let's Run the Numbers on First Names

First Names for Boys: Ninety-five (95) different names were used to name 1,189 boys during this time period. Average use would be 12 people per name. Average is not a good measurement because of the popularity of certain names. During this fifteen year period, thirty nine percent (39%) of boys were named Joseph, John, or Frank, the top three (3) names. Fifty-one percent (51%) of the boys were given the above three names and Stanley and Walter, just five (5) first names. Imagine the nun calling out for Joseph to behave on the playground and getting a thirteen percent (13%) head-turning response.

The top ten boy's names account for the naming of sixty-four percent (64%) of baby boys. On the bottom end, there were 30 names used only once, for 2.5% percent of the boys. Obviously, there is a large disparity in the popularity of selected first names.

Caveat: Regarding specific first names in the top boy's names. Stanley encompasses the entries for Stanislaus. The name Walter encompasses the entries for Ladislas. A flagged notation in Hoffman's book indicates that the names Stanley and Walter are "*used in the USA and English-speaking countries, although it's not correct.*" The English version of Stanley is more correct as Stanislaus. The English version of Walter is more correct as Ladislas. Common usage prevails, as many people have met a Walter in their life, but very few have met anyone calling themselves Ladislas or Wladyslaw.

Further down the list, two confusing situations exist for the names Bill with Boleslaus and William with Wilhelm. Hoffman's note on Boleslaus says "*In English-speaking countries Poles named Boleslaw or Bolek or Bolus sometimes chose "Bill" as the name they'd go by because of a similarity of sound.*" The English equivalent for Wilhelm is William and we also know that the everyday colloquial form is "Bill." The Wilhelm table entries are under William (Wilhelm). No first name entries appeared in the baptismal records as just "Bill."

Given Names for Boys	Times used	%
Joseph	162	13.6
John	158	13.3
Frank	147	12.4
Stanley	78	6.6
Walter	64	5.5
Albert	33	2.7
Andrew	32	2.7
Henry	31	2.6
Edward	28	2.4
Michael	26	2.2
Leo	24	
Anthony	22	
Peter	19	
Louis	18	
Valentine	16	
Edmund	15	
Boleslaus	14	
Alexander, Stephen	13	
Carl, Casimir, Jacob, Roman	11	
Ignatius, Lawrence	10	
Adam, Chester, George, Jerome, Raymond	9	
Thomas	8	
William (Wilhelm), Vincent	7	
Albin, Aloysius, Bernard, Felix	6	
Bronislaus, Martin, Mitchell, Paul, Theodore, Thaddeus	5	
Clement, Dominic, Julian, Victor	4	
Adolf, Alphonse, August, Isidore, Silvester, Theophil, Sigmund	3	
Alexis, Arthur, Benedict, Daniel, David, Ernest, Leopold, Richard, Robert, Rudolf, Simon	2	
Ambrose, Anastasius, Arnolf, Benjamin, Blaise, Boniface, Cornelius, Donald, Earl, Edwin, Ferdinand, Florian, Frederick, Gabriel, Gregory, Harold, Harvey, Herman, Hippolyt, Lambert, Mark, Matthew, Norbert, Philip, Quirinus, Samuel, Severin, Wenceslaus, Wendell, Witold,	1	
TOTAL	**1,189**	

First Names for Girls: Ninety-seven (97) different names were used to name 1,085 girls during this time period. The top five names during this time period, Maryanne, Ann, Mary, Helen and Rose accounted for forty percent (40%) of girls.

The top ten girl's names account for the naming of fifty-seven percent (57%) of the girls. On the bottom end, there were 27 names used only once, for 2.5% percent of the baby girls. Again, there is an obvious disparity in the popularity of selected first names.

There is less concentration for the top 5 girls baby names as compared with boy baby names, but they still account for forty percent (40%) of all baby girl names whereas the top five boy names accounted for fifty-one (51%) of the total.

Caveat: The top name for girls was Maryanna (Marianna) and the third (3rd) most popular is Mary (Maria). The information for Marianna in Hoffman's book indicates "It is sometimes erroneously interpreted as a compound of Maria + Anna. In the past Polish girls were often named Marianna instead of Maria, and sometime we see these names as equivalents: a woman may be referred to as Maria in one record and Marianna in another."

The information for Maria in Hoffman's book indicates "it has been a favorite feminine name among Christians -- but for centuries Poles avoided naming girls Maria because they felt that name was special and should not be used for anyone but Christ's mother: instead they used similar names, especially Marianna….. In the 20th century this reluctance subsided and Maria has become a very popular name."

The English equivalents for Maria and Marianna are Mary and Maryanne and the latter are used in the above table. In the actual data, the entries appeared as Maryanna or the Latin, Maryannam, Maria or Mariam. Given that there are 123 entries of Maryanna (Marianna) and 72 for Mary (Maria), it shows a strong attachment to that name.

The name Stella is used seven times. A notation in Hoffman's book indicates that the name Stella is *"used* in *the USA and English-speaking countries,*

although it's not correct." The English version of Stella is more correct as Stanislawa, but was entered as Stella. Have you met a Stanislawa lately?

Given Names for Girls	Times used	%
Maryanne (Marianna)	123	11.3
Ann	111	10.3
Mary (Maria)	72	6.6
Helen	68	6.3
Rose	66	6.1
Frances	40	3.7
Stephanie	37	3.4
Catharine	35	3.2
Sophie	34	3.1
Josephine	32	2.9
Victoria	23	
Angela	22	
Julianna	20	
Emily	19	
Bronislawa, Louise	18	
Florence, Genevieve, Joan, Veronica	14	
Martha	13	
Wanda, Lottie	12	
Clara, Elizabeth	11	
Agnes, Caroline, Cecilia, Magdalen	10	
Gertrude, Laocadia, Valerie	9	
Florianne, Michaline, Pauline, Teresa	8	
Angelina, Eleanor, Pelegia, Stella	7	
Eleanor	6	
Barbara, Irene, Margaret, Regina, Thecla	5	
Antonina, Balbina	4	
Adelaide, Albina, Dorothy, Eve, Hedwig, Lucille, Salome, Valentine	3	
Agatha, Anastasia, Apollonia, Augustine, Constance, Ceslawa, Emma, Eugenia, Felixa, Isabel, Leonra, Ludmilla, Matilda, Susan	2	
Adolfa, Alberta, Alice, Alina, Alojza, Amelia, Betham, Boleslawa, Celeste, Christine, Claudia, Delfina, Emerentia, Esther, Frederica, Jolanta, Kunegunda, Leontine, Marciana, Nell, Philomena, Sigrid, Sylvia, Theophila, Ursula, Winifred, Zephyrina	1	
TOTAL	**1,085**	

Various Reasons for Parents to Select Particular Names

There are a number of popular beliefs on practices used to select a given name for a child. With available data, I was able to test three practices of naming children. They are: 1) A child may be named after parents; 2) A child may be named after godparents; 3) A child may be named after a saint whose feast day falls on or near the date the child is born. With the data included in the database I was able to test these three naming practices.

Practice of Being Named after a Parent

To test this naming practice, the data was sorted and printed with the first name in a column next to the parent's names. Then I scanned the column and flagged the matching first names. Eighty-Five (85) boys had the same name as their father. Since there was a total of 1,189 boys, this amounts to 7.1% of boys named after their father. In many families it is a tradition to keep a "given" name in the family. Thirty-eight (38) girls had the same name as their mother. Since there was a total of 1,085 girls, this amounts to 3.5% of girls named after their mother.

There appears to be very little statistical evidence to support a wide spread practice of naming children after parents during this time frame of 1895-1909. As might be expected, naming a "junior" was more common among boys than girls. However, it was interesting that there was a 3.5% occurrence among girls.

Practice of Being Named after a Godparent

To test this naming practice, the data was sorted and printed with the first name in a column next to the godparent's names. Then I scanned the column and flagged the matching first names. One hundred fifty-six (156) boys had the same name as their godfather. Since there was a total of 1,189 boys this amounts to 13.1% of boys with the same name as their godfather. One hundred thirty-eight (138) girls had the same name as their godmother. Since

there was a total of 1,085 girls this amounts to 12.7% of girls with the same name as their godmother.

There appears to be some statistical evidence to support the practice of naming children after godparents. This practice existed to a minor extent during that time frame, 1895-1909. The percentages indicate that it was applied equally to both girls and boys.

Selecting a Name Based on a Saint's Feast Day on or Near the Birth Date

A printout of first names and birth dates was compared against a list of saint's feast days. This was a difficult analysis to make and may not be as precise as I had hoped. First, there are multiple feast days for a given saint's name, such as, John (Jan) which has at least a dozen major feast days.

Secondly, there are varying feast day selection lists. Around that time period many Polish Mass/prayer books included a list of saint's feast days revered by the Polish community. My grandfather's 1912 Polish prayer book includes a list of saint's feast days. The inclusion of a "days of the saints" calendar in small Mass/prayer books indicates that saint's feast days were an important part of the Polish church year.

I looked at five sources for saint's feast days: 1) The book _First Names_ by Hoffman as cited above includes many feast days, not only Roman Catholic, but also Orthodox name days; 2) The book _Polish Roots_ by Rosemary A. Chorzempa, Genealogical Publishing Company, Baltimore Maryland, 1993, includes a saint's list on pages 171-180; 3) A list on the Roots Web website **_www.rootsweb.com/~pol wgw/namelist.html#polish_**; 4) A list of feast days venerated by the Poles from a Polish prayer book dated 1877, translation published in the Summer, 2005 issue of _Rodziny_ , pages 9-13; and 5) a list of feast days contained in a prayer book, _Pan Bog z Toba_, which my grandfather used, published in Krakow dated 1912.

Spot checking the prayer books with the other lists shows most dates are consistent, but there were some differences. Therefore, it depends on which prayer book the parents referred to at the time of the child's birth.

I chose to compare the database birth dates entries against the common Polish feast day list in the book *Polish Roots* by Rosemary A. Chorzempa. Selection of this list was made on the basis that it was a manageable list, the list is for "Common Polish Names" and the feast dates are pre-1969. According to Chorzempa, in 1969 the Catholic Church made changes to feast celebration dates. Chor-

zempa also makes the point that in many cases, "Poles did not celebrate their birthdays, but most often celebrated their namesake's feast day (imieniny), or even the anniversary of their baptismal day."

On the print-out, I flagged those database entries which were within 14 days of their namesake's feast day by indicating how many days separated the birth date from the feast date. The numbers are tallied in the resulting table below. At best, much of this analysis is relatively speculative, considering the variables involved.

**Number of birth date entries where the child's "Given Name"
is within 14 days of the namesake saint's feast day**

Proximity of Birthday to Saint's Feast Day	Number of Children	Percentage of Children	Running Total	Running Percentage
On the day	67	2.9%	67	2.9%
Within 1 day	72	3.2%	139	6.1%
Within 2 days	62	2.7%	201	8.8%
Within 3 days	42	1.8%	243	10.7%
Within 4 days	47	2.1%	290	12.8%
Within 5 days	43	1.9%	333	14.6%
Within 6 days	41	1.8%	374	16.4%
Within 7 days	46	2.0%	420	18.5%
Within 8 days	38	1.7%	458	20.1%
Within 9 days	43	1.9%	501	22.0%
Within 10 days	49	2.2%	550	24.2%
Within 11 days	29	1.3%	579	25.5%
Within 12 days	38	1.7%	617	27.1%
Within 13 days	22	1.0%	639	28.1%
Within 14 days	39	1.7%	678	29.8%

This table should be read as follows. The first line "On the day" indicates that there were 67 children with birthdays which fell exactly on the date of their namesake Saint. To illustrate, follow this example. A baby girl is born on January 21st. The feast day of St. Agnes is January 21st. She is

named Agnes. The assumption may be made that she was named Agnes because she was born on the feast date of St. Agnes.

The table indicates that birthdays of 67 children (2.9%) correspond exactly to their namesake's feast

day. Seventy-two (72) children (3.2%) bear the name of a saint whose feast day is one day in front or one day after the day of their birth. The running total columns on the right, cumulates the amounts in the left columns.

Reading the running total and percentage totals in the table columns, we see that 420 or 18.5% of the children bear the name of a saint whose feast day is at least one week (1-7 days) in front or at least one week (1-7 days) after their birth dates. There were 678 children (29.8%) who bear the name of a saint whose feast day is at least two weeks (1-14 days) in front or two weeks (1-14 days) after their birth dates.

There is some evidence that this practice of naming a child using a saint's calendar day was in use. In the database there are eleven (11) girls named Agnes, two of which were born on January 21. Another Agnes from the database was born on January 20, and yet another was born on January 23. The feast day for St. Agnes is January 21. So, four of eleven may have been named Agnes because they were born on or near this feast day.

A second example is the name Eve. There are three database entries for Eve. The birth dates for these three girls named Eve are February 27, December 23 and December 24. December 24th is the church feast day celebrated for Adam and Eve. One can make the assumption that the feast day played a role in the first name selection process for two of these Eves. Another "long shot" argument may be that December 24th is Christmas Eve, an important Polish Christian event, and that is how they arrived at the name Eve. In checking the nine (9) database entries for the name Adam, one of them was born on December 24th.

One final example is for the name Violentam which translates to Jolanta. The one Jolanta in the database was born on June 14. My grandfather's prayer book calendar lists June 16 as the feast date of Jolanta. Considering the unusual name, there is a

strong suggestion that the mother used a saint's calendar to name this girl child.

The 67 names which were directly on the saint's date indicate that this naming practice was still used to some small degree at this time. This naming practice seemed to occur for the less popular names, such as, in the above examples of Agnes, Eve and Jolanta. The further you are from the feast date and the larger the number of feast dates associated with a popular saint's name, the more speculative is the conclusion.

Other Naming Practices

With the current data, I was not able to analyze other popular naming practices. The other naming practices are:

1) Naming a child after a grandparent. In the U.S, grandparent's names do not appear on baptismal certificates, so this data was not available to test. I do believe this was a naming practice, partly, because this is how my name was selected.

2) Naming a child after a favorite relative, like an aunt, uncle, or cousin. This type of parent's intent information would obviously not be available on a baptismal certificate.

3) Naming a child using a favorite name. This type of intent is not available on a baptismal certificate.

4) Naming a child after a favorite saint or an important figure in the church. Intent is not available on a baptismal certificate.

5) Naming a child after current popular movie stars or celebrities. How many girls were named after Shirley Temple in the 1930's/1940's? How many Brads (Pitt) are there?

6) Naming a child using a favorite alphabetic letter. My father's aunt named **A**nn, selected

names for her daughters (1907-1919), beginning with the letter **A** - **A**ngela, **A**ntoinette, **A**nastasia and **A**lbina. The oldest daughter was missed somehow and was named **S**tephanie, but when **S**tephanie joined the convent, she requested her name to be changed to Sister **A**gatha, thus, becoming a member of the "**A** team."

7) Naming a child using a set pattern. In some cultures a naming pattern honoring elders was in place. For example, in England there was a pattern: first son named after the father's father; second son named after the mother's father; third son named after the father; and fourth son named after the father's eldest brother. A similar pattern existed for the daughters in the order of: mother's mother; father's mother; mother; and mother's eldest sister.

"Trouble" is My Middle Name

Given names may be single or double. When a double name is given, we refer to the second given name as a "middle name." Middle names originally were just called given names. According to what I am able to read on the Internet, the phrase "middle name" was coined during the mid-1800s.

How popular was it to give a middle name? In the present database 2,274 children were born during the years 1895-1909. Of these, four hundred and thirteen (413) children were given middle names. In percentages, 18.2% of children were given middle names.

There were 202 girls with "middle names." This amounts to 18.6% of the total of 1,085 girls who have a middle name. There were 211 boys with "middle names." This amounts to 17.7% of the total of 1,189 boys who have a middle name. The use of middle names gives girls a slight percentage edge over boys.

Summary

It was surprising to see such a high concentration of first names. Ten names (10) accounted for 64% of all names given to boys. Similarly, ten names (10) accounted for 57 % of all names given to girls. For a genealogist, this means you have to be vigilant to this fact when a finding largely depends on a popular first name. A unique given name, such as Jolanta, is more advantageous in that percentages favor the fact you have found the correct record.

From the data, it appears no single naming practice dominated during the time period, 1895-1909. There is a very slight indication that children were named after their parents, more so with boys. There is a compelling indication that naming children after their godparents was still a practice, equally for girls and boys. There also was some indication that naming children after a saint's name day was being practiced at that time.

NOTE: This article was previously published in 2006 in Rodziny, Journal of the PGSA. (Re-printed with author's permission) **PGS-MN**

★ ★

UPCOMING NATIONAL HOLIDAYS

U.S.A.	POLAND
10/12 Columbus Day	
10/31*	11/1 All Saint's Day
11/11 Veteran's Day	11/11 Independence Day
11/26 Thanksgiving	
12/25 Christmas	12/25 Christmas
	12/26 2nd day of Chrismas
1/1 New Year's Day	1/1 New Year's Day
	1/6 Epiphany

*Halloween is not a National Holiday, only an observance and tradition ☺ Boo!

Organizing   *(cont'd from page 1)*

3-Ring Binder System

In the 3-ring binder system, start by using a 2"-3" wide, D-ring type, binder that holds 8-½" x 11" paper for each of your great grandparents - that is eight binders total. I use different colors for each binder grouped in color pairs that relate such as: red/pink; black/grey; dark blue/light blue; and dark green/light green. I use the darker color for the male line and the lighter color for the female of that line. You can go a step farther and use the red/pink for your Polish side, the greens for Irish, etc. but that does not always work out easily. In my case being 100% Polish, I'd have to find eight shades in the red family!

Don't worry about not knowing the names of all eight great-grandparents immediately - you will get there eventually. However, if not knowing the names of your eight great-grandparents makes you uncomfortable, you could consider doing the work for your children so you can use their great-grandparents' names, i.e., the grandparents of you and (under most cases) your spouse. It's likely you will know most of those names.

For each binder, put the following information in separate divider tabs:

1. Pedigree Chart;
2. Family Group Sheets;
3. Research Notes;
4. Town Information;
5. Parish Information;
6. Other.

The *Pedigree Chart* is the traditional "family tree" that shows all your branches. It is used as a quick index to show where the people in that binder fit in the context of the whole family.

The *Family Group Sheet* summarizes all the details of a specific family. Just behind the Family Group Sheet, put all the research sources (vital records, census data, obits, articles, etc.) for the CHILDREN of the family on the Sheet; the parents' information will be behind the group sheet one generation back. So, ultimately you will have sheet and documents, sheet and documents, sheet and documents always one generation back as you go deeper in that tab.

The *Research Notes* tab is where to keep track of what, where, and when you have already searched. Sometimes called a Log, this tab holds things such as:

- Contact information for that cousin who sent you letters or photos;
- Notes from your last research trip to the library;
- A "To Do" list of things you need to track down.

You seldom have the same time to devote to your research on a regular basis. In fact, you may work on it intensely for a weekend and then set it aside for months. That is why you should write good notes for this tab; it keeps you from retracing your steps unnecessarily.

The *Town Information* tab is where to put information on places that the family in this binder came from. It might have town photos, street maps, histories, website URLs, gazetteer entries and other useful background material.

Similarly, the *Parish Information* tab is where to put photos, histories, and other backup material including the contact information for the current parish office located in America or Europe.

The *Other* tab is used for anything else that just does not fit in the first five tabs. In short, this system has a place for everything, so you can find anything in its place!

Folder System

The Folder System is similar to the 3-ring binder approach but uses colored file folders instead of tabs,

and accordion-style folders instead of binders. This system may take up a bit less room on a shelf than the binders and will fit nicely in a file cabinet. It also keeps you from having to poke holes in all your paperwork. However, the contents can fall out of a file easily and sifting through the paperwork is harder while maintaining the order.

Either way you can grab a binder or accordion folder and run off to the library with everything you need to work on research for one line of your tree.

Computer Programs

Now that the paper files are organized, let's look at computer programs used to compile and print out information.

Luckily for the genealogical community, decades ago "…the Family History Department of The Church of Jesus Christ of Latter-day Saints (LDS Church) developed GEDCOM to provide a flexible, uniform format for exchanging computerized genealogical data.

GEDCOM is an acronym for *GE* nealogical *D* ata *Com* munication. Its purpose is to foster the sharing of genealogical information and the development of a wide range of inter-operable software products to assist genealogists, historians, and other researchers." (The GEDCOM Standard Release 5.5, downloaded from <http://homepages.rootsweb. ancestry.com>, 20 Sept 2015)

Using the GEDCOM protocol, your information is converted into a text-based file, which may then be easily transmitted as an e-mail attachment to someone with whom you want to share information. The recipient then uses the "Import" function of their software program to include your information in their genealogy.

At one time there were easily a score of programs on the market; however that number has dwindled to a handful of large, powerful programs.

Some of the functions the current generation of programs can perform are:

- Print custom trees;
- Collect and manage digital images;
- Link those images to one or more individuals;
- Print reports that are nearly book-length;
- Generate publisher-ready family biographies;
- Link to searchable databases that are used to give you clues to new records (if you subscribe to the broader service).

The major brand names in the genealogical computer program market are: Family Tree Maker, Legacy, Brother's Keeper, and Roots Magic. Depending if you are on a Mac or a PC machine, one program or another may be better suited for you. There are several online review sites which you can use to do research before you buy. But the programs all sell for under $50. So if you need to switch it is not that costly.

In short, the current software programs no longer just trade facts. They are powerful organizers of information and search tools in their own right. I would strongly recommend, even if you are not great with computers, that you get a computer genealogy program and start using it. The programs are rather intuitive and actually help you think about your research process and help you cite all the sources that you are collecting.

In sum, you will be very surprised at how quickly your family tree grows and how the information accumulates! (I have over 6000 people in my program now - each one directly related to my children.)
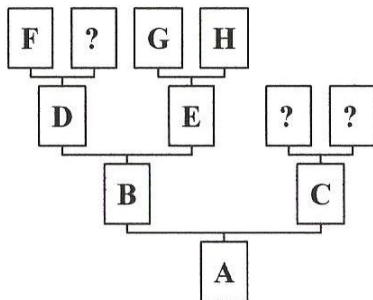
Truly, it is important to pick a system, one of the three just discussed, or create your own, and of utmost importance, to *STICK WITH IT*! **PGS-MN**

ATTENTION MEMBERS!!

Please contact me with your temporary or permanent **ADDRESS CHANGES**.

Due to the restrictions for our PGS-MN mailing permit the post office **does not** forward our newsletters and we are charged for all non deliveries.

Did you know that our database allows for winter and summer change of addresses?

If you furnish dates we will enter them into our database and it will automatically change your address so that you do not lose out on any of the newsletters and PGS-MN will not be charged for non delivery.

You can contact me by email *doripgs@comcast.net* or phone 763-535-2296

Thank You,
Dori Marszalek
Membership Director

Missing Branches

Attention new and renewing members: **Please** type your family names and locations or print clearly in block letters to avoid confusion. We do our best to type the names and locations correctly. Unfortunately, some handwriting is difficult to figure out.

Welcome New Members:

Adamczyk Knoll, Bonnie, 3126 137th Ave. NE, Ham Lake, MN 55304-7349, *knollbonnie@yahoo.com*, Researching: **ADAMCZYK, HERZY, HERZOWNA, CZERWINSKI** of Poland, Settling in Chicago, IL and Minneapolis, MN

Cemensky, Jean, 32957 Marie LN, St. Peter, MN 56082-9441, *jean.cemensky@gmail.com*, Researching: **CEMENSKY, TREZUNSKI** of Poland, Settling in Minnesota

DeMaster, Janice, 70 Carriage LN, Burnsville, MN 55306-5083, *jmdemaster@frontiernet.net*, Researching: **HOLEWA(CHOLEWA), KIPKE (KOEPKE)** Settling in Gilman, MN

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